WESTERN RECORDER.

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Communications.

For the Western Recorder.

THE HOLINESS OF HEAVEN.

Daniel x, 17, 18.—"For how can the servant of this my lord talk with this my lord? For as for me, straitway there remained no strength in me; neither is there breath left in me. Then there came again and touched me, one, like the appearance of a man, and he strengthened me."

Daniel was a man "greatly beloved." So said the angel to him, more than once. Yet he was overawed, overwhelmed—he fainted, and almost died, at the presence of the person who spake to him on this occasion. But who was it that spake to Daniel? It was one of "the holy angels." It was one of those "ministering spirits," who are sent down "to minister for them who shall be heirs of salvation." This will be seen by reading the context.

But what did Daniel see in the angel, that produced such an effect upon him? He saw his glory. But in what did that glory consist? In his holiness, certainly. Divested of this, he would have appeared as deformed, odious, and hateful, as a fiend of darkness. Let us look at this.

An angel came down from heaven, to do an errand for his Maker, to deliver a message to Daniel, the prophet of the Lord. What was the effect on the prophet? He answers for himself. "There remained no strength in me; for my comeliness was turned in me into corruption, and I retained *no* strength." What more? "When I heard the voice of his words, then was I in a deep sleep on my face—my face toward the ground." The holiness of the angel shone with such lustre, that Daniel felt as though his own holiness was *corruption*. A sight of angelic holiness filled the prophet with such consternation and amazement, that he was stupified and benumbed; and though he could hear, all his strength was gone. His trepidation was so great that he became breathless: "Neither is there breath left in me." In fact, the prophet, so much beloved of his God, and of whom no fault is recorded, was so confounded at the holiness of an angel, as to be unable to receive the message which the angel brought from heaven.

Again: A hand touched him, and set him upon his knees and the palms of his hands. The angel told him he was "greatly beloved," and he "stood trembling." The angel spake on, and Daniel set his "face toward the ground, and became dumb." And before he could converse with that heavenly messenger, one must touch his lips, and open his mouth. But then he had not strength enough to take part in the heavenly conference. And one who looked like a man, in the eyes of Daniel, came and touched and strengthened him, and said—"O, man greatly beloved, fear not. Peace be unto thee; be strong, yea, be strong." Then Daniel said—"Let my lord speak; for thou hast strengthened me." The angel was so holy, that the prophet could not hear his conversation, till he had recived supernatural strength!

The grade of that angel, in the scale of being, was but little above that of the race of the prophet before the fall; for man was made only "a little lower than the angels;" and the angel whom Daniel saw, and of whose holiness he was so much afraid, was only *one* of those little creatures who inhabit heaven. It would require a great many such to fill the court of heaven. Indeed, the angel was Daniel's "fellow servant;" one of those messengers whom God sends, wherever he pleases, to do an errand to some other creatures in his widely extended empire. That angel was one of those creatures who are commanded to worship Jesus Christ; and the whole host of angels are only the attendants of the Son of God. They are happy to be his ministers, to go and come at his bidding. It is *their* heaven to do *his* will.

Again: The holiness of the angel whom Daniel saw, is no more than a mere specimen of the holiness, the created holiness, of heaven. All heaven is filled with this kind of holiness. But if the holiness of one of the heavenly train who fill the temple, produced such an effect on Daniel, one of the most holy and most beloved men that ever lived on earth, what is heaven itself; for it is filled with such worshippers? If Daniel were so overwhelmed at the sight of one, how would he have felt and what would he have done, had he seen thousands of such angels? How would he have borne the brightness of their glory.

Again: If angels be so holy, if heaven be so holy, how great must be the holiness of that God who made them? How great must be the holiness of that God whom angels worship? And they veil their faces too, when they adore him.

But if such be the holiness of angels, of heaven, and of God, who can stand before him? Who can be admitted to dwell near him? Who, among the sons of men, can ever enter heaven, and stand before his throne? If Daniel could not stand and behold the glorious holiness of a solitary angel, who can bear the refulgence of heaven? Who can behold the glory of uncreated, of infinite holiness? And do the whole multitude of professing Christians of this day, and of this region, expect that *they* shall ever enter such a heaven? Do they expect to be the everlasting companions of that angel of whom Daniel was so much afraid? Will they dwell with legions like him? Do they expect to live with that God, who is so much more holy than all his angels, that he "is a consuming fire?" Is it possible that they are all expecting to live for ever in the midst of such a blaze, such an infinite fire of holiness, and yet make no more preparation for such an untried existence? It sometimes seems to me, that we are all infatuated! What! shall we, while we live *in* the world, live *for* the world, and *love* the world, and pretend that when we can have the world no longer, we shall *then be fitted* to live with angels—to live with God—to live in the midst of that fountain, that flood of holiness, which flows, which burns, without measure and without limits, in eternity? Strange infatuation! Strange delusion! Strange presumption! This is not the way to heaven. Daniel did not live thus; neither did Paul. If any man *love the world* in reality, the love of the Father is not in him. Christian professor, beware lest the way to heaven, and the gate of life, should prove so strait, so narrow, that few will find it. Beware lest you be found among the *many* who "shall *seek* to enter in, and shall not be able." Tremble, lest you should fail of inheriting the promises, through unbelief! N. D.

For the Western Recorder.

UNIVERSALISM, *No. IV.*

MR. EDITOR—Before I proceed to adduce further evidence, to evince the truth of a vindictive punishment, and to show that discipline has nothing to do with the divine law, I wish to rescue a text of scripture from the hands of Universalists, which they have ridiculously perverted, in an attempt to prove by it the strange and contradictory sentiments, that the sinner receives all the punishment which he deserves, and yet for these same sins he receives a full and gracious pardon; or that the punishment deserved and received by the sinner, and pardon for sin, are synonymous. The following is the passage to which I allude. *Isa.* xl, 2. "Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished; that her iniquity is pardoned; for she hath received at the Lord's hand double for all her sins." Ballou on this verse observes, that "Jerusalem endured double punishment for all her sins." Double the punishment which she deserved? If so, God is unjust; his once immaculate throne is stained with cruelty. From this text he infers, "that an equal [or just] punishment for sin is consistent with forgiveness." Canfield insinuates the same in his fulsome "Review," page 27. Kneeland says, that "forgiveness does not militate against the idea of the sinner's being punished according to *strict justice*."

Now, Mr. Editor, what would these same men and the community think of the Executive of our state, should he publish to the world that he had pardoned a number of criminals, who had been justly sentenced to die a terrible and ignominious death, when it was a notorious matter of fact, that he had caused them all to be executed, according to the sentence of the judge and the desert of their crimes? And what would they think of a creditor, who should collect all his debts by law, and afterwards assert that he had relinquished all claims on his debtors; that he had remitted or forgiven all their debts? Or what would they think of a physician, who never fails to collect all his fees, and yet professes to heal his patients gratuitously, or to always forgive what is due him? To say that Jehovah professes to pardon sinners, and yet invariably punishes them according to their deserts, is to say that the God of truth is a God of falsehood.

Mr. Kneeland asserts, that "such a manifestation of the love of God, as to completely overcome and destroy all opposition, is tantamount to all that can be understood by the forgiveness of sin." This is precisely what Universalists suppose to be intended by the punishment inflicted on sinners. It is a manifestation of the love of God, and such an one as to completely overcome and destroy all opposition. From the preceding it is evident, that Universalists make "pardon or forgiveness and punishment to mean one and the same thing."

Now, sir, if this sentiment be correct, it will not be wresting scripture, wherever we read of punishment, to insert pardon, and wherever we read of pardon, to insert punishment. Thus—"Upon the wicked he will rain *pardon, forgiveness* and *grace*, and a *horrible tempest*. This shall be the portion of their cup." "A prudent man foreseeth the evil, and hideth himself; but the *simple* pass on, and are *forgiven*." "For the forgiveness of the iniquity of the daughter of my people, is greater than the forgiveness of the sin of Sodom, that was overthrown as in a moment." "Forbearing one another, and *punishing* one another, if any man have a quarrel against any; even as Christ *punishes* you, so also do ye." "He that blasphemes the Holy Ghost, hath never punishment, but is in danger of eternal forgiveness." "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly punish him."

The Hebrew term *retsah*, translated in the verse under consideration, *pardoned*, is not properly, and cannot be justly, thus rendered. I have counted forty texts in which it occurs, in none of which could it possibly be thus translated. Its proper signification is, to be pleased with, to accept kindly or graciously. Hence the word is translated by a learned lexicographer, "to accept with complaisance and patience, as punishment (or chastisement) for sin." As to the last clause of the verse, "She hath received at the Lord's hand double for all her sins," it does not necessarily mean punishment, as there are examples of its being used to mean *blessings*. See *Isa.* lxi, 7: "For your shame ye shall have *double;* and for confusion they shall rejoice: In their land they shall possess *double;* everlasting joy shall be unto them." Also, Zech. ix, 12: Job xlii, 10. Bishop Lowth understands the phrase thus: "She hath received at the Lord's hand, blessings double to, i. e. far exceeding the punishment (or chastisement) of all her sins."

The amount of the text is this: "Jerusalem hath accomplished her warfare: She hath patiently accepted the chastisement of her sins; and the Lord hath rendered her blessings far exceeding or double in pleasure to her pain, and in duration more than double the length of her chastisement."

Your's, &c. PHILO BIBLIOS.

For the Western Recorder.

"O THE DEPTH!"—ROMANS xi, 33.

When man had fallen from his first estate, it is reasonable to suppose that all rational beings gave him over for lost. Satan believed he had gained his grand point; and none of the elect angels had the wisdom to devise, or the power to execute, any plan for his salvation. And when God, in the unsearchable riches of his wisdom and grace, was pleased to give intimations of his mercy and love to man, it is reasonable to suppose the angels would desire to look into it. So stupendous, so deep, and so high, is the plan which infinite wisdom devised, that no finite being can comprehend it. Paul, after exhausting all his powers of language, cries out—"O, the depth of the riches, both of the wisdom and knowledge of God; how unsearchable are his judgments, and his ways past finding out!"

That God should pity his fallen creatures, and contrive some plan for their relief or final recovery, is not incredible; but that he should devise such a way as he did, can scarcely be realised by any who have not received the witness of the Spirit. Our blessed Saviour was the brightness of the Father's glory, and the express image of his person. He was one with the Father, and equal with him. He created all things; for without him was not any thing made, that was made. He rules over all; for by him all things consist. He will be the final judge of all, for "the Father hath committed all judgment unto the Son." "All the angels of God" are commanded to "worship him;" and men are directed to "honour the Son even as" they "honour the Father." He was able to make an atonement for the sins of the whole world; "neither is there salvation in any other." He was able to lay down his life, and able to take it again. That such a being should visit our world, and appear "in fashion as a man," for the mere purpose of *teaching* mankind, would be indeed very wonderful; but when we see him yielding himself a voluntary sacrifice, and bearing our sins in his own body on the tree, and giving his life a ransom for many, the theme rises at once far beyond our reach, and we can only wonder and adore, and cry out with Paul—"O, the depth!" And now the proclamation is sent forth, and who will refuse to hear it? "Look unto me all the ends of the earth, and be ye saved." "The Spirit & the Bride say, come. And let him that heareth say, come. And let him that is athirst, come. And whosoever will, let him take the water of life freely."

Henceforth, O my soul, be it thy grand concern to secure an interest in the great salvation. Henceforth let it be thy unceasing prayer that the Lord will have mercy on thee.

My soul looks back to see
The burdens thou didst bear,
When hanging on the cursed tree,
And hopes her guilt was there. D. 2.

For the Western Recorder.

SLEEP.

During natural sleep the eyes are powerless; the ears hear no sound; all the faculties are suspended. We awake, and *instantaneously* all these faculties are in active service. This alternate suspension and animation is incomprehensible to us, but still within the experience of *every one*. It is incomprehensible indeed! It is a mysterious monitor, which the Almighty plants within the breast of *every* human being! It tells us, that from the sleep of death these faculties shall awaken! REVELATION TELLS US WHAT SCENES AWAIT US.

May we, by the aid of the Divine Spirit, be prepared to awaken from that night of sleep, "in which no man can work."

CONSCIENCE.

CIRCULAR.

To the Churches within the limits of the Western Sabbath School Union.

This institution has been in existence a little more than two years; and now embraces *fifteen* County Unions. At the commencement of its operations none of these were in existence, and with a single exception, they have all been formed by the efforts of the Western Union. Previous to the period above specified, the cause of Sabbath Schools among us had, comparatively, but few enlightened advocates, who were firm and zealous in its interests; and a large portion of the territory which has since been occupied, then lay waste and desolate. The information which had been circulated respecting the subject was quite limited and indefinite, so much so that thousands who have since been aroused to vigilant and persevering efforts, slumbered in ignorance of the benefits to be derived from such an institution. The voice of the Sabbath School Missionary had not been heard, nor his friendly visits in families and in schools hailed as the medium of gaining the requisite intelligence, and extending the sphere of active benevolence among the rising generation.

It is true, Sabbath Schools were in existence in many places within our limits; but the number of scholars, it is believed, did not exceed ten thousand; and the improvements which experience had introduced into schools, in the more highly favoured sections of our country, were generally unknown. Consequently the Managers of the Western Union, in commencing their operations, saw before them a wide and uncultivated field. *There remained much land to be possessed;* and the prospect, though inviting to the eye of christian benevolence, bespoke the necessity of sacrifices of money, exertion, patience and prayer. Something was to be done, and done without delay. The intellectual, moral and religious interests of the young demanded it; and "the signs of the times" strongly indicated that the favoured period for successful exertion had arrived. Accordingly, well-informed and pious men were employed and sent out as missionaries to disseminate intelligence, where necessary, and to excite a greater attention on the subject. The "Sabbath School Visitant," a monthly publication, which had been previously issued, was enlarged, and much exertion used to fill its columns with useful information and to increase the number of its readers. An extensive depository of books, suitable for teachers and learners in Sabbath Schools, was established; together with the adoption of other measures, which promised extensive and useful results to the general cause. But the best human efforts are unavailing without the blessing of God to give them efficiency. That blessing the Board of Managers have richly received upon their exertions; and not to acknowledge it at this period of successful enterprise would be to withhold glory from Him to whom all glory is due.

As the fruits of their labours, within the short period which has elapsed, the Managers are now permitted to enrol upon their list *five hundred schools—three thousand five hundred teachers*—and *thirty-one thousand scholars*, engaged in the delightful employments and receiving the inestimable benefits which the institution affords. Many among both teachers and scholars, to the number, it is supposed, of about *three hundred*, during the past year, have become the hopeful subjects of renewing grace, through the instrumentality of that life-giving word which has been the object of their study; and some have died in the faith of the gospel, and left behind them most cheering evidence that their latter end was peace—that peace which the word and Spirit of God only can impart to the dying.

In view of these things well may we exclaim—"What hath God wrought!" Great effects, under his blessing, have resulted from the use of means, apparently small and feeble; and reasoning from past results, the Managers have ground to anticipate *greater* still. The day is not far distant, they believe, when the salutary influence of this institution will be surprisingly augmented; and the number of schools, and teachers, and scholars, be doubled, and more than doubled, within our boundaries. No reason whatever can be assigned why they should not anticipate such results of their future labours, if they have grace given them to be faithful to their trust, and their brethren in different sections of the vineyard will aid them in their diligent exertions, their fervent prayers, and liberal contributions. No one, surely, can doubt that united and vigorous exertions are requisite, when told that in the fifteen counties of our connexion there is a population of nearly *half a million*, and that about *one hundred and fifteen thousand* of this population are fit subjects for Sunday School instruction. If then the benefits of the Western Union are enjoyed by only *thirty-one thousand* children, there yet remain eighty-four thousand who do not share in these benefits. And shall this great mass of immortal beings be deprived of that religious instruction—"that vital aliment," which the Sabbath School affords? The heart of christian benevolence answers—"No, it must not be."

But this institution, like all others which are designed to dethrone the god of this world, and to exalt the Prince of Peace in the human heart, cannot extend its operations without means. Thus far it has been supported chiefly by the benevolent in this village; and while they manifest no disposition to complain of the frequent calls which have been made upon their charity, they ought not to be urged too far, when it is believed that the friends of the institution abroad are ready and willing to cast *their* offerings also into the treasury. In order, therefore, that all may have an opportunity to express their attachment to the cause, and that the good work may go on with increased prosperity and usefulness, we would recommend "that all the churches within our limits, that *have* received, or may wish hereafter to receive, benefit from the operations of the Western Union, take up collections on the first Sabbath in the coming year, to aid their further operations." An increase to the funds of the institution is very much needed, that the depository of books may be replenished and greatly enlarged; that the printing department may be well sustained, missionaries sent out, and Sabbath Schools established where now there are none, and those in existence encouraged and extended in numbers and usefulness. To accomplish these objects "means are necessary; and means cost money." But who shall furnish it, if the professed friends of the institution close their hearts of benevolence when called upon to contribute?—May we not hope that all the churches specified will cheerfully comply with the above recommendation, and liberally consecrate their offerings to the Lord on that day? Yes, we must be permitted to hope, and most devoutly pray, that a willing mind and liberal heart will be given them, so far as God, in paternal mercy, shall spare them to tread his earthly courts at the commencement of a *new year*.

In behalf and at the request of the Board of Managers of the Western S. S. Union,

S. W. BRACE,
J. C. HARRISON,
S. C. AIKIN,
FITCH READ,
} *Committee.*

Utica, Nov. 27, 1827.

Note.—It is expected that all the monies collected within the limits of the several County Unions will be sent to their respective treasuries and applied the same as their other funds, except where individuals or congregations may wish to afford *direct* aid to the Parent Society.

From the Vermont Chronicle.

"*The house was not built, and the man was* DEAD!"

Not long since I was listening to a lecture from one who had been a herald of the cross, in which he was labouring to set forth in something near its true colours, the danger of putting off a preparation for death till an indefinite future. For this purpose he repeatedly rallied all his powers of reason and eloquence, (which by the way, were by no means indifferent), and discovered an uncommon degree of feeling and of deep concern for the safety of his hearers.

Some of the first years of his ministerial labours he had been employed as a missionary, and had laboured with uncommon success in the destitute places and among the early settlements of the west. He had acquired the art of chaining his hearers to their seats by expressing only what he felt; and seldom, if ever, did he fail of seizing at the right time and setting forward in the most perfect order, those incidents and circumstances which are familiar to almost every one. An anecdote was scarce ever wanting to illustrate his subject.

Having carried his hearers along with him to a very high pitch of feeling, in endeavouring to show them the snare that every man lays for his own soul when he ventures to delay what he dares not abandon, he begged permission to relate a short anecdote. He commenced by saying, "I was once, while a missionary to the west, employed for a short time in one particular neighbourhood, and had preached several times at the house of one who seemed to be the principal man among them, and who, if I mistake not, possessed some influence over the whole. It was soon very evident that the Spirit of God was convincing many that they were in want of the one thing needful; and among the rest, methought the man of the house discovered some signs of being a little uneasy; he acted as if he were seeking rest and found none.

"I seized the first opportunity that presented itself, of conversing with him; and soon learned he was of that numerous class of community, of which my hearers this night are a small part, who only succeed in persuading themselves to postpone the great change of character, the preparation for death, by promising themselves it shall be attended to before long. In his endeavours to keep his hold on his sins, and put off "for *this* time, the labour of coming to Christ, he ran behind every thing, made use of every thing as a refuge, that an active and vigorous imagination could suggest. With the weapon of eternal truth I followed hard after him, and at last drove him from his last resort. He discovered that I saw great uneasiness in him, and immediately rose from his seat and walked to his door. He stood a short time without turning or speaking. At length he said, "Mr. B———, step this way." I rose and went to the door. "Do you see," said he, "that beautiful building spot there?" I answered him, yes. "As soon as I am able," added he, "I intend to build me a good house there; and *then* I will attend to the subject of religion, *and not before.*" The *three last* words he pronounced with the utmost difficulty, and seemed as if he would have choked before they were articulated. I turned from him without adding a sentence; and in a day or two after left the place.

"Two or three years after this, I passed through the same neighbourhood. I saw the house was not yet built: I stopped and made inquiry for the man; *but he was* DEAD!!"

T. M. H.

Religious Intelligence.

From the Miss'ry Herald for December.

MISCONDUCT OF ASAAD JACOB.

The youth Asaad Jacob has never been regarded by the missionaries as pious, although they had felt authorised to indulge many hopes concerning his future usefulness.—*Ed. Her.*

Asaad Jacob and Stephanus Wortabet, I wish to be remembered particularly in prayer. Against light, and knowledge, and the conviction of their own consciences, they have turned again to the world, and their last state seems to be worse than the first. They are very bitter against the truth; and frequently manifest the same disposition as did the pharisees, when with desperate malice they attributed the benevolent works of Christ to the agency of the prince of devils. Indeed they appear to be in a state of mind very similar to that of a few I have known in America, after a revival of religion, who gave fearful evidence of having "done despite unto the Spirit of grace." The doctrine of the new birth by the power of the Holy Ghost is very offensive, particularly to Stephanus. Any thing but a new heart. No matter how many and how great corruptions and errors there may be in his church; they are all sweet and pleasant, compared with the bitterness of forsaking sin, and possessing holiness of heart. The difference we have made between *nominal* and *real* Christians, by admitting those who appeared to be of the latter description to our fellowship and communion, (a difference which has not probably been made in this country before, for sixteen hundred years), has evidently contributed not a little to induce this state of feeling."

A VOICE FROM CHINA.

A letter from Leangafa, the "first fruits of Christ" in China, addressed to British Christians of the London Missionary Society, closes as follows:—

"Therefore, I earnestly entreat all the venerable teachers and sincere believers in our Lord—those who have virtuous power, to employ that virtuous power; those who have talents, to employ those talents, and extensively put forth the energies of a heart of benevolence and love, to scatter widely and promulgate the true principles of the gospel among all nations; that all men may be converted, and that we may not criminally turn our backs on the grace of the *Most High Lord*, manifested in the work of human redemption. But contrariwise, that we may to the utmost perform our duty, so that, in the coming life, we may hope our Lord will graciously confer on us the gift of everlasting blessedness, in the heavenly temple, where we shall enjoy repose and delight. I desire that the grace of our Lord Jesus Christ may be with you all to eternity."

INCREASE OF ROMAN CATHOLICS.

It is a well known fact that the number of adherents to the Romish faith has greatly increased in England, as well as Ireland, within the last 30 or 40 years. The number of Roman Catholics in England 40 years ago, according to parliamentary returns, was less than 70,000; but within a few years, Roman Catholic writers have stated the number of souls belonging to their communion at 500,000! This may possibly be an exaggeration; but well known facts lead us to believe it not far from the truth. In 1781 there were only 3 Roman Catholic schools of any note in England; there are now more than 50. The greater part of the Roman Catholic chapels in England were built within the last 40 years. Before the arrival of the Jesuits at Stonyhurst, there were not more than 10 or 12 Roman Catholics in the immediate neighbourhood; but now several. 3000 Roman Catholic children were confirmed in 1813, in Liverpool, Manchester, and Preston.

Now why is all this? Surely, we suppose, because the clergy of the established church have seemed, till recently, well content, for the most part, to retain the ground already in their possession; while the Romish clergy have been intent on *conquest*. Religion must be propagated; or it will die. A christian church cannot flourish any more than an individual, without bestirring itself in good deeds.—*Vt. Chron.*

CHEROKEES OF THE ARKANSAS.

MR. WASHBURN'S CORRESPONDENCE.

On the 18th inst. (Aug.) a grand Council of the Nation convened at a spring about one and a half miles from Dwight. As they were about to open the council, the chiefs, the national committee, and the United States agent, sent for me to open the session by a prayer. Of course the application was acceded to by me. Some appropriate remarks were made, during which and the prayer, there were manifested a becoming stillness, attention and solemnity. As I was about to take my departure, the chiefs, committee, and agent, invited me to attend all their councils in the capacity of chaplain, to attend prayers daily, and preach on the Sabbath.* They then told me they should suspend all business the next day (Sabbath), and invited me to come over and preach to the people. This request was joyfully complied with; and for the first time, I had an opportunity to preach the gospel to the assembled authorities of the nation, together with a great collection of the common people. It was estimated that nearly 400 assembled to unite in the worship of God. I have scarcely ever had, in any country, a more orderly and attentive audience. I have had on this occasion many opportunities to communicate religious instruction to individuals and smaller circles. I can but regard this as a very encouraging appearance. It is doubtless to be ascribed to a divine influence, and I think the means used to produce this state of feeling, have been the poor and imperfect attempts we have made to preach the gospel to the people.—*Miss. Her.*

* These sons of the forest have not discovered that it is a violation of religious liberty to invoke the presence of God in legislative and judicial councils.—*Con. Obs.*

INDIANS IN NEW-YORK.

Organization of a Church at Cattaraugus.

Rev. Mr. Harris, one of the missionaries at this station, writes under date of July 9, 1827, as follows:—"I have just returned from the Cattaraugus station, whither I went in company with a party of christian Indians from this village, to form a church and administer the Lord's supper. We enjoyed a very interesting and to me truly solemn season there yesterday. A church was organised, consisting of 13 members, including Mr. Thayer, the teacher, and his wife. The most of these are the subjects of the recent awakening at that station. Their views and experiences were on the whole very satisfactory. The little chapel was well filled on the Sabbath. A number of pagans, men and women, were present to witness the exercises. All conducted themselves with the utmost propriety. Solemnity appeared to pervade the assembly throughout the exercises; and much tenderness and devotion of spirit were visible among the members. The Lord grant that this vine may be one of his own right hand's planting.

Additions to the Church at Seneca.

The same missionary writes, under date of Oct. 7th—"We yesterday enjoyed the privilege, with the members of the little church at Seneca, of again commemorating the dying love of Christ. There were some circumstances of peculiar interest connected with the celebration of the supper. Ten persons, three males and seven females, were baptised in the name of the Holy Trinity, and for the first time, sealed their engagements to be the Lord's. The most of these persons we look upon as the fruits of the revival, with which God was pleased to visit the mission last season. These, together with six adults, admitted last spring, have increased our little church to the number of thirty."—*ib.*

SYNOD OF WEST-TENNESSEE.

The narrative of the state of religion within the bounds of this Synod, adopted at their session in October last, appears in the Alabama Miscellaneous Herald:—

"The committee report, that from the statement of the members, it appears that the church was never under more obligation to its great Head than at the present period. Never before has there been in the same length of time, so much attention to the means of grace, or so many additions to the church, as during the last year. "The Lord has done great things for us, whereof we are glad."

The means of grace which have particularly received the blessing of God, are, "preaching the word of God in plainness and simplicity," "pastoral visiting," "faithful church discipline," "sacramental occasions," "religious tracts," &c. The effects which have resulted from these, says the report, are:—

"The number of our churches and of their members has been increased, the zeal of christians has in some degree been invigorated. Interesting revivals of religion have occurred in many of our churches, and we have enjoyed delightful seasons of refreshing from the presence of the Lord."

NEW-YORK.

The population of New-York city, 1820, was 123,706. In 1825, it was 166,086; making an increase, in five years, of 42,380. Allowing the same ratio of increase, there is now a population of 185,000. There are in the city 101 churches, or houses of public worship: Of which 4 are Roman Catholic, 1 New Jerusalem, 2 Unitarian, 2 Universalist, 2 Jews' Synagogues, 15 Baptist, 13 Methodist, 17 Episcopalian, and 34 Presbyterian churches, including the Scotch and Reformed Dutch. The remainder are Lutheran, Moravian, Friends, German Reformed, and Independents. The average number of regular attendants is estimated, by such as have made it a subject of special examination, not to exceed 400 to each house; which makes the number of those statedly attending public worship, 40,400. After deducting 50,000 for children, for the sick, and for others necessarily absent, there will still remain NINETY-FOUR THOUSAND AND SIX HUNDRED, *or more than half the population, absenting themselves from the public worship of God !!!!*

There are in the city 4 theatres and 2 circuses; most of which are opened from 4 to 6 nights every week. The number of shops and other places licensed to sell liquor by the small measure is three thousand; or about *one* to every *seventh dwelling-house!* In addition to the violations of holy time, occasioned by steam-boats, and other public conveyances, by butchers, grocers, and other traders, purchasing their stock from boats arriving from the country, upwards of ONE THOUSAND *shops and other places are opened for the sale of liquor or other things on the Sabbath!*

Appendix to Patton's Sermon.

Mission to the North-West Coast.—When the late reinforcement sailed for the Sandwich Islands, one of the missionaries had it specially in charge to visit the coast of America, if practicable, and learn the state of the people, and propose to them the establishment of a mission for their benefit. Nothing can be plainer, than that a most persevering application should be made to the different tribes along the coast, till they shall consent to receive the gospel.

It is by no means improbable, that the first mission which shall be fitted out for this region will be accompanied by a little colony; which, though distinct in its organisation, and in some sense secular as to its object, will be formed and sent forth with the same views, and for the accomplishment of the same great end; viz. the planting of christian institutions on the shores of the Pacific.—*Miss. Her.*

Sandwich Islands.—The vessel in which the missionaries lately embarked from Boston, took out large supplies for the missionaries already at these islands; and among other things, we are glad to notice the materials for two framed houses.

Latest from the Palestine Mission.—A hasty line from Mr. Goodell was received at the missionary rooms, a few days since. He refers to unusual troubles from the hands of their enemies, and says—"We shall have much to tell you, when we have time to take breath." He informs, that Mr. Bird and his family were on the heights of Tripoli, (20 or 25 miles from Beyroot), having just escaped from the Maronites. We have accounts of the symptoms of war between the Turks and the English. Our missionaries being under English protection, must probably flee in that case. They may, even now, be driven from their labours and their homes; but the English fleet will probably receive them safely.

Maumee Mission.—It appears, from accounts in the Pittsburgh Recorder, that the Indian school at Maumee has been suspended for some time for want of a teacher. Mr. Vantassel having been licensed last February, and devoted his time to travelling and preaching. In October, he and his wife were very sick, but convalescent; and Miss Mithrow's life was much threatened. Miss Riggs was the only one of the family who remained well. Miss Stevens left in September, to reside with her brother at Machinaw, hoping there to enjoy better health.

American Tract Society, Boston.—From May 10th to November 12th of the present year, this Society has issued from their depository, *five million one hundred fourteen thousand six hundred and sixty-eight pages of Tracts;* of which 250,000 pages have been distributed gratuitously, and about 500,000 pages have been delivered to life members. The remainder have been sold to agents and auxiliaries.

Unitarian Ministers in New-England.—In Maine, New-Hampshire, Vermont, Connecticut, and Rhode Island, we know only of 13. There may be 15. In Boston, perhaps, as many more; and on the seaboard in Massachusetts, out of Boston, possibly as many more. Between the seaboard and Connecticut river, there are, we judge, from 25 to 30. West of the river, in Massachusetts, there are 3. According to this calculation, there are, in New-England, at the full extent, 73 unitarian ministers, and 63 of them are in Massachusetts.—*N. H. Rep.*

Churches in Massachusetts.—It appears from a sketch of the history of Northampton, published in the Hampshire Gazette, that the second meeting house built in this state west of Lancaster, was erected at Northampton, in the year 1665. The first was built in Springfield. By the contract for building it, still on record, the house at Northampton was to be 26 feet long, 18 feet wide, and 9 feet high. The price to be paid for the frame and covering was £14 sterling, in work or corn. The roof was thatched. The number of families at that time probably did not exceed twenty. A larger house was built between 1661 and 1665, and the present house, standing on the same spot, is the fourth. In 1677, '78 and '79, Jedediah Strong was paid eighteen shillings sterling a year for "blowing the trumpet." In the record of this fact, the purpose for which the trumpet was sounded is not mentioned, but it is supposed to have been for the purpose of announcing the hour of divine service on the Sabbath, there being no bell, and time-pieces being very uncommon. It is mentioned in the article above quoted, from which these facts are taken, that there was not a time-piece in the village, during Mr. Mather's ministry, except his watch.

Education.—The town of Amherst, Mass. is becoming one of the most important places of education in the country. The institutions located there, are—1, The College, which is accommodated with three very large brick edifices, and contains, according to the late catalogue, 209 students. 2. The Academy, containing 93 students, most of whom are engaged in the study of Latin and Greek. 3. The Mt. Pleasant High School, containing 67 students, on the general plan of the Round-Hill School, Northampton. 4. A Seminary for Young Ladies, attended at present by 50. Total number of students in the four institutions, 419. With the exception of the Academy, they have all been established since 1820.—*N. Y. Obs.*

The Theatre.—The papers tell us, that three dancers are to receive $2000 for six nights performance; more than $110 an evening for each individual. Surely sinful indulgence is expensive. What would be said, if $110 an evening were to be paid to a minister of the gospel, for endeavouring to persuade people to become virtuous?—*Rec. & Tel.*

Infant School.—The managers of the Infant School Society of Philadelphia, give notice, that 150 children have been admitted to the school in Chester-street, which is now organised and in successful operation.

The number of converts from popery, in 28 counties of Ireland, from October 15th, 1826, to May 25th, 1827, is stated in the primitive Wesl. Meth. Magazine, at 1542. Most of them, we believe, have attached themselves to the episcopal church.

Religious Newspapers.—The New-York Observer estimates the number within the United States, at 35.

Donations to foreign missions, acknowledged in the last Herald, $9,230 54, exclusive of legacies, clothing, &c.

Revivals.

Pittsfield, Mass.—The New-York Observer contains a long account of the late revival in Pittsfield, drawn up by Rev. Mr. B. who was then stated pastor of the church in that place. The article, on the whole, will be read with interest and profit; though in looking it over, it struck us that there were two or three real or apparent discrepancies, of a nature comparatively trifling, which might receive a passing remark. For instance—the writer mentions in one place, that there was no opposition; and at another, that the work seemed to have some *uncommon* resemblance to that at Jerusalem, on the day of Pentecost; which latter was *remarkable*, however, for having been attended with opposition of the *most powerful character*.

Again, he tells us, under the head of *peculiarities* of the work, that "it was preceded by the use of no *extraordinary* means." Why is this ranked among the *peculiarities?* Other clergymen laboured; the conference of churches is supposed to have had its influence, more or less remotely; and there was still another circumstance of which the writer speaks in the following terms:—

"Although to the world at large, and to many who were slumbering in Zion, it broke upon the ear like a peal of thunder in a clear and cloudless day, yet there were those who had beheld a cloud no bigger than a man's hand, and had "prayed earnestly that it might rain on this dry and thirsty land." "Power and might," however, as the world calculates, were not present in these measures. The "influential" members of the church were asleep. The great men were occupied in the world. A few feeble women, who had learned to keep silence in the church, and who were subject to the common disabilities of their sex, remained watching at the tomb, and attended constantly on the Lord. Although the world saw it not, it was not concealed from their pastor, that these pious women had been for several months pleading for a blessing, sometimes UNTIL THE DAY DAWNED. This I knew; and believing the promises, had begun to *hope* that a blessing was near. This circumstance I am aware is trivial in the view of men who reason as philosophers merely. But it is worthy of record, to illustrate the truth of God as expressed in his word, and will address itself with comfort and edification to his people."

This latter circumstance, if *not extraordinary*, was not, as we can see, a *real peculiarity*. But truce to discrepancies. At such a time as the present, revival notices should be drawn up with accuracy, because the enemy is vigilant at every point.

The work was glorious, powerful, and rapid, and of short continuance. Most of the subjects, it seems, were brought to light in less than a month from the apparent commencement of the work; and the whole number was not less than three hundred.

As to the commencement of the work, the writer gives the following additional particulars:—

"In the evening of the first sabbath of March last, a small number of the disciples were with one accord in one place for prayer. It was in this place, and at this time, it first became manifest that God was present in power. The meeting was a stated one, convened for the common purposes of conference and prayer, and conducted entirely by the brethren of the church. It was attended by different classes of persons, though most of them of a serious character. This meeting has ever been spoken of by those who were present, as of an extraordinary character. While proceeding in the usual manner, a sudden sensation was experienced, which arrested the attention of all, and produced an involuntary silence. It is not meant that any thing was seen or heard; but so much was felt, that the meeting afterwards proceeded with a tenderness and solemnity altogether uncommon. At the close of the evening, the deacon who conducted the meeting, requested all who desired special prayer in their behalf, to rise in their places; when it was found that many were ready in this public manner to express their sense of sin, and their desire for personal religion. The impression produced on the community during the week by those who came from this meeting, was very manifest. They talked like those who had felt the divine presence; and experienced and candid Christians, far removed from enthusiasm or extravagant zeal, declared their conviction that the Holy Ghost came down and filled that room with a presence as sensible and real as he was manifest on the day of Pentecost. This, my dear brother, we consider the beginning, in its public demonstrations, of the wonderful work of divine grace among us.

"From this time it became apparent that the Lord was with us of a truth. A praying spirit increased in the church; alarm spread among impenitent sinners, and the attention of the public was awake. A meeting of inquiry was appointed for anxious souls on the second Monday evening in March, at which thirty persons under deep conviction of sin attended. On the next week there were one hundred; and on the next it was thought there were four hundred, who placed themselves within hearing of the instructions given, with the appearance of a most anxious and deep solemnity. The progress of the work was rapid as it was sudden."

Hamilton, Madison Co. N. Y.—We learn from a respected correspondent, that there is some special attention to religion among the people in Hamilton. The church are waking: some sinners are under conviction; a few are hoping; and there is hope of an increase of the blessing. Christians are requested "to remember them in their prayers."

Creek-Path, Cherokee Nation.—A letter from one of the females at Creek-Path, to a relative in this vicinity, contains the following extract:—

"The Lord, we trust, is pouring out his Spirit here. A few, we hope, have passed from death unto life. Others still are anxious. Christians are beginning to awake from their slumber, and to *feel the importance of being engaged* in the service of God."

Boston, Mass.—Although little is expressed in the public papers of the state of religion in this city, yet the impression has generally prevailed abroad that the churches were remarkably prosperous, and the tide of religious attention continually deepening. The general impression is substantially founded in fact. It was a pleasing reminiscence for thanksgiving day, called up in many minds, that since the last annual festival, the average number of about one in fifty of the whole population of Boston, have had their attention arrested, and their affections and hearts supremely engaged in the cause of Christ. More than one thousand have either attached themselves to the churches of four or five different denominations, or may be expected to become members at no remote period.—*Zion's Herald.*

Lexington, Ken.—"The Lord reigns, let the earth rejoice, and the multitude of the isles be glad thereof." This good work commenced in the gradual awakening of a few individuals, about the middle of October, and was very soon discovered spreading its mighty influence over many, of various ages and circumstances in life, from children of nine years old, to the man of sixty. Our meetings became more frequent, and the numbers attending greatly increased; christians were quickened, and a general spirit of prayer prevailed. Inquiry meetings were numerously attended, and large numbers visited the seats set apart for the anxious. On the 14th inst. the session of the first presbyterian church met for the purpose of attending to the cases of applicants for church privileges, and continued their sessions from day to day until the 19th, in which time they admitted one hundred and one persons to the church on a profession of their faith. On Sabbath morning the newly added members were invited to take their position near the pulpit. The scene was solemn and deeply interesting; the aisles of the church were crowded; twenty-two received baptism, and the others were received by covenant. The crowded assembly appeared deeply solemn, and many were affected to tears. At the close of our meeting, many more appeared on the anxious seats, than at the commencement. The work is evidently progressing, many are trembling under a sense of their guilt and danger; christians are awakened, and a wrestling spirit of prayer seems to prevail. This glorious work of the Lord is marked with the utmost stillness, the most solemn and profound silence, in most cases. The work appears to be deep and thorough. Many who are not members in any church, and who do not appear much concerned, say, it is an awful work of God.—*West. Lum.*

Portage Co. Ohio.—A missionary writes:—"It is with heart-felt satisfaction, that I can announce to you what appears to be a genuine work of the Holy Spirit. Church difficulties are adjusted. There are now between 20 and 30 hopeful converts. Several seem to be still bowed down under a sense of sin. Of the above number, seven or eight are heads of families."

WESTERN RECORDER.

UTICA: TUESDAY, DECEMBER 18, 1827.

Late from the Sandwich Islands.—A letter received by a gentleman of this village from the Sandwich Islands, states, that several Roman Catholic missionaries, mechanics, &c. had arrived at the islands, with a view of settlement. It was then doubtful how they would be received. Such an incident must be regarded by the friends of vital religion with deep solicitude.

Western Sunday School Union.—A circular, issued by this highly prosperous institution, is found on our first page. Christians will read it, and act accordingly. There is no danger that the importance of Sunday school instruction will be overrated. When children were taught merely to commit to memory creeds and catechisms which they could not understand, the case was different. The whole object then seemed to be little else than to store the memory with materials for future use. Now children are treated like accountable beings; the doctrines, duties and motives of the gospel are brought to bear upon them; and the teachers become in a very important sense of the phrase, *preachers of righteousness.*

The success which has attended such institutions, and the blessings from on high which have been poured out upon them, should prove more than sufficient to call forth the prayers and the exertions of Christians in their behalf.

We are desired to state, that Mr. L. H. Loss, having been appointed General Agent, is now engaged in visiting the County Unions, for the furtherance of the various objects connected with the institution. He will probably continue through the winter in the prosecution of his engagements.

The Unpardonable Sin.—The article which bears this title—see last page—exhibits, we think, the true method of treating such individuals as are under *distressing apprehensions* of having committed that "sin which is unto death." Whether it explains the true nature of that sin, is quite another question. However this may be, we have no doubt that multitudes go on sinning, till they surpass the bounds of divine forbearance, and are given up to hardness of heart and blindness of mind. Many of them, perhaps, become afterwards preachers of a false gospel, and lead multitudes onward in the road to destruction.

An effectual Remedy for the Mischief of Sectarianism, during Revivals.—An original communication, bearing this title, which has been extensively copied from the columns of the Recorder, we are sorry to see has at length given some displeasure to the Christian Watchman. Still we cannot believe that there was any special cause of complaint. The article certainly alluded to sectarianism only "in *a bad sense* of the word." And this bad spirit, whether it appears in a Baptist or Pedobaptist, should "certainly be deprecated with strong crying and tears." "*Baptists*" have never been spoken of as "*foes* to revivals of religion," neither in the article alluded to, or any other article in our columns. Nothing was more probable, from the very face of the narrative, than that the kind of preacher designated was a misguided man, who differed in certain practices from the generality of his brethren. We did not so much as drop a hint whether Baptists or Presbyterians were most frequently guilty of the mischief of sectarianism. For these reasons, if for no other, we should certainly refuse to copy the "remarks" of "Theophilus." But there is, in our view, a still better reason. There are already "*common* foes" enough to occupy the attention of editors, without their waging war against the shibboleths of vital religion. The Baptists, as a denomination—those, we mean, who agree with us in fundamentals—have ever shared in our good wishes; and most cordially do we bid them Godspeed, in every proper effort towards the promotion of the Redeemer's cause. In some things, *comparatively* non-essential, we differ from them in opinion; but this difference should not be made to weaken the real bonds of christian union.

Bible Classes.—The Philadelphia papers mention, that Rev. Mr. Wilbur, so well known for his juvenile publications, is in that city, for the purpose of promoting the formation of a national bible class institution. The object, so far as we can judge from a hasty notice, will be likely to meet with a favourable reception.

Amherst College.—By a catalogue which we have lately received from this flourishing institution, we learn that at present there are—

Seniors,	42
Juniors,	47
Sophomores,	53
Freshmen,	67
Total,	209

The name of Rev. Jonas King (late from Palestine) is found among the faculty, as Professor of Oriental Literature. "Two parallel courses," it seems, "have been recently established, in one of which ancient, and in the other modern languages and literature, receive particular attention. In other respects, the courses are in agreement with the system generally adopted in the New-England colleges."

Declinatures.—Dr. M'Auley, of the Rutgers street church, New-York, we understand, has declined the presidency of Transylvania University, Kentucky, as successor of the late Dr. Holley. Rev. A. Peters, corresponding secretary of the American Home Missionary Society, has declined going to Portland, Me. to take charge of the congregation recently under the care of the late Dr. Payson.

Dr. Chalmers.—Dr. Chalmers, professor of moral philosophy in the university of Edinburgh, has been elected professor of divinity, as the successor of Dr. Nichie, who has resigned.

New Publications.—Vol. 5th of the Philadelphia edition of Henry's Commentary of the Bible, and vol. 1st of Stuart on the Hebrews, have found their way into the bookstores of this village. It is needless to offer any thing in commendation of such works as these.

The Magazine of the German Reformed Church.—No. 1st of a monthly periodical, issued at the Theological Seminary, Carlisle, Penn. has been received. It is a pamphlet of 32 pages; price $1.50 in advance; published at the "expence of the Board of Missions;" and the "profits of it are to be devoted to the missionary cause." The work appears well, and promises to be useful.

A new Church in Albany.—A meeting has recently been called in Albany, for the erection of a presbyterian church in the south part of the city.

Correspondence of the Western Domestic Missionary Society, communicated

For the Western Recorder.

NO. II.

Rev. and Dear Sir—As the period has now elapsed, that the W. D. M. Society undertook to aid the congregation in ———, in the stated administration of the gospel and its ordinances, permit me agreably to your instructions to make a brief report of my services, and of the state of this interesting portion of the Zion of God.

At the commencement of my labours here, March, 1826, I found the state of things unpropitious. The doors of the sanctuary of God, for several months, had been closed; the voice of the heralds of mercy had ceased to break upon the slumbers of the people; and being without the form, the result was a destitution of the power of religion, on the hearts of those who had been cheered with the songs of Zion, and refreshed with the messages of mercy and of love. Alienation of heart, in many instances, had taken the place of brotherly affection; the energies of the society were prostrated; and it appeared as if the shadows of a long and cheerless night were drawn around their religious prospects.

On entering upon my labours, my first object was, if possible, to bring about a different state of feeling in the church. For this purpose, I instituted weekly lectures, conference and prayer meetings, and visited the members as far as time and opportunity would admit; and I think, Sir, that my labour was not in vain, in the Lord. For my greater encouragement, I was permitted to find here and there one, as I visited from house to house, that was mourning over the desolations of Zion, and was ready to second my efforts.

In two or three weeks from the commencement of my services, I appointed a church conference, and invited the members to attend; the object of which was mutual confession. The result of this conference was gratifying. It was a melting season; the hearts of those assembled united, and the indications of the divine special presence were very manifest.

From this hour, the languishing graces of many began to revive, their hopes to strengthen, and the prospects of the church evidently to brighten; and we were frequently called upon to hear the groans of the slain, the dying sinner, and were cheered with the songs of the delivered.

For many months from this period, I gave a short lecture on Saturday afternoon, in different sections of the society; after which I attended a church conference, preached three times on the Sabbath, attended a prayer meeting at the intermission, and sometimes the Sabbath school in the morning. On Mondays, also, I frequently, through the summer, gave a lecture in some part of the congregation.

In the fall, our conference and prayer meetings were increased; the hopes and feelings of the people of God were again considerably revived; a few mercy drops were granted; but such was the severity of the winter—the church being scattered over a large territory, and the extreme difficulty attending travelling from one part of the society to another—that our conferences languished, and the Spirit of God was in a measure withdrawn.

On the return of spring, it was evident that God had not forgotten to be gracious, as some members of the church, who had not hitherto partaken of a revival spirit, evinced a good degree of the power of religion, and were led to pour out their souls into the bosom of a prayer-hearing and a prayer-answering God, in behalf of the impenitent; the fruit of which was a few hopeful conversions. Conferences, and now and then a lecture, are yet continued, and a pleasant state of feeling is manifest; but I know of no very special indications at present.

Here is a very interesting and pleasant field for ministerial labour; but for some time past my health has been such, that I have not been able to bestow that culture which was desirable, and which would have been gratifying to the people.

Forty have been added to our communion; *thirty* on the profession of their faith, and *ten* by letter. At the commencement of the revival, not more than three or four young persons were members of the church; but now we number twenty-four or five. Probably there are more than one hundred in the town, to whom the gospel, within a few months, has become the wisdom of God, and the power of God unto salvation; and the different churches here have been considerably increased in their numbers.

On the 26th day of March last, the church unanimously resolved itself into a society auxiliary to the W. D. M. Society, and have made their first collection, amounting to the sum of nine dollars and thirty-nine cents; and there is no doubt, I think, but that they will continue their aid to your Society. In our congregation we have a bible class of from 15 to 25, and three pretty interesting Sabbath schools. Our congregation on the Sabbath, as to numbers, is quite respectable; but by no means able, as yet, to give a minister a competent support; and the continuance another season would be very desirable.

With a grateful remembrance of past favours, permit me to unite my supplications with your's for the peace and prosperity of Zion.

Sept. 1, 1827.

Political.

CONGRESS.

In the House of Representatives, on the 4th inst. the second day of the session, Mr. Condict, of New-Jersey, presented the memorial of Aaron Ogden and others, surviving officers of the revolutionary army, praying payment of the arrears of pay due to them for their services; which was referred to Messrs. Burges, Condict, Drayton, Livingston, Taylor, Holmes, and Mitchell.

In the Senate, on the 7th inst. the bill for the abolishment of imprisonment for debt was read a second time, and referred to a select committee.

On the 10th inst. the Senate elected a part of its standing committees.

In the House of Representatives, the speaker announced the appointment of all the standing committees of that body. The following is a list of those which are considered important:—

Of Ways and Means—Messrs. Randolph, M'Duffie, Sprague, Verplanck, Dwight, Brent, Clymer.

Of Claims—Messrs. Williams, M'Coy, Whittlesey, Barber, of Conn. Clark, of N. Y. M'Intire, Ramsey.

Of Commerce--Messrs. Cambreleng, Newton, Thompson, of Geo. Gorham, Barney, Harvey, Sutherland.

On Manufactures—Messrs. Mallary, Stevenson, of Pa. Condict, Moore, of Ky. Wright, of N. Y. Stansbury, Martin.

On Agriculture—Messrs. Van Rensselaer, Roan, Wilson, of Md. Barlow, Hallock, Merwin, Culpepper.

On Foreign Affairs—Messrs. Everett, Taylor, of N. Y. Archer, Sergeant, Drayton, Owen, Polk.

On the Judiciary—Messrs. P. P. Barbour, Livingston, Buchanan, Rives, Wickliffe, Kerr, Storrs.

On Military Affairs—Messrs. Hamilton, Vance, Smyth, of Va. Desha, Floyd, of Georgia, Hobbie, Orr.

On Naval Affairs—Messrs. Hoffman, Bartlett, Crowninshield, Carter, Miller, Dorsey, Ripley.

On Revolutionary Claims—Messrs. Wolf, Hunt, Creighton, Dickinson, Tucker of N. J., Fry, Healy.

A majority of each committee are opposed to the administration.

The Rev. Mr. Post, of Washington city, was elected chaplain of the House.

FOREIGN.

Late arrivals at NewYork from Europe, have brought Paris papers to the 4th, and London papers to the 7th of November.

Turks and Greeks.—The papers are without any intelligence of a decided character from the east. From Bucharest and Odessa, it is mentioned, that they have accounts from Constantinople to the 9th October, when every thing remained tranquil, and the dragomans continued to transact business with the Porte, but not connected with the intervention.

The London Courier, of the 3d ult. after stating as a report, on the authority of a letter from Constantinople, that the Porte was desirous to come to an understanding with the allied powers, and that in consequence of an intimation to that effect, the English and French ambassadors had sent couriers to their respective courts, adds the following remarks:—"One thing appears evident. The Sultan feels the dangers and difficulties of his situation, and his incapacity to meet them. He has ceased to shew himself to his people—to superintend in person the defences of his capital, and even to inspect the progress of his new military system. He knows the disposition of the barbarians over whom he rules; and that concession, after the lofty language which he has held, and the high hopes which he has excited, would, in their eyes, be a crime. He is thus placed between the probable ruin of his empire, if he goes to war, and the almost equally certain loss of his authority and life, if he gives way to obtain peace."

It appears that Ibrahim Pacha has made two attempts to send provisions from Navarino to the fortresses in the gulf of Lepanto, both which have been rendered abortive by the watchfulness and decision of Admiral Codrington. Missolonghi and Patras are in great want. An armistice had been concluded between the Turkish and the English and French admirals, by which it was agreed that the Turkish fleet should remain in port; and after it was concluded, the English fleet, as well as the French, retired from the waters of Navarino, excepting only a frigate of each nation, which remained to watch the Egyptians in that port. The English admiral, who was at Zante, was soon informed that 43 ships had sailed; and with the line ship Asia and three frigates cut them off, and refused to let them enter the gulf. He had even to resist them, and after a few shots they thought best to retire. Ibrahim was irritated; and soon after embarked himself, taking fourteen more ships with him, (in all 57), pretending that the armistice extended only to Hydra. He was met however by the four British vessels, and by dint of remonstrances and a few shots in his hulls, convinced that he had better return. Admiral Codrington appears to be a man of high spirit. He wrote Ibrahim that he had done all he could to prevent further calamity on both sides; but that he had a strong disposition to seize the occasion to make the Turks repent of their want of faith. A vessel which had actually anchored at Missolonghi, he sent for and cut out. The three fleets were expected to be assembled on the 13th of October. The Russian fleet was at Zante.

It appears from a recent correspondence between M. Gosse and M. Eynard, that notwithstanding the difficulties with which Lord Cochrane has had to contend, he has succeeded in equipping a new expedition of 20 ships, in which, (independently of the frigate, a brig, and three gun ships, all national vessels), are the names of the bravest Greek captains—Miaulis, Canaris, Schini, Erissi, Panagotta, &c. In consequence of the refusal of the negociation by the Porte, he has directed his naval forces to the coast of Albania. The following is his proclamation on the occasion:—

"People of Albania! You have long enough groaned under the Mussulman's sceptre. Your love of liberty has long been chained down by a dark and cruel despotism. The time of your deliverance is not far remote; it depends on yourselves only to accelerate it. Europe feels a lively interest in your destiny; your fellow-countrymen fly to your assistance; but this interest is owing chiefly to the energy you have displayed—to the noble courage which has ever distinguished you; and the assistance which we offer you, in order to be effective, requires from you a double share of patriotism at this critical period. Brave Albanians! the future happiness of your country, the repose of your families, and the honor of your religion, are all in your hands. An active and perseveriug co-operation alone can, I repeat it, ensure your existence and our success.

"On board the Hellas, Sept. 17, 1827.

"COCHRANE."

DOMESTIC.

Choice of Speaker.—On the choice of Speaker of the House of Representatives, Virginia, as usual, voted unanimously; while New-York, according to her usual policy, gave *seventeen* votes for Stevenson, and *sixteen* for Taylor; that is, *one efficient vote!* On this question, therefore, the largest state in the Union had an equal influence with Delaware, which has but one member, and one half as great as Rhode-Island, which has two members.

Revised Laws.—The editor of the Albany Argus states that "nine chapters of the first part of the revised statutes commence their operation *as laws* on the *first day of January*, and another on the *first day of May next.*" These statutes, which are to go into operation at the above mentioned dates, are to be published and distributed through the state in the shape of pamphlets; that is, as it regards those which are to take effect in January, the time allowed for printing and scattering them throughout the community, is a little less than four weeks. This is certainly a very extraordinary procedure. For whatever theoretical doctrines may be admitted as to the obligations of every man to be acquainted with the laws of his country, and however sacred the legal maxim, that ignorance of the laws is no excuse for a violation of them, the practical effect of this mode of promulgating legislative acts will be, that nineteen men out of twenty, if not ninety-nine out of a hundred, will know nothing at all of their provisions, or their requirements, at the time when they go into operation. The editor of the Argus says, "They will be found to *embrace many subjects of great interest, particularly to citizens engaged in business, and to public officers of every grade.*" These are pretty important classes of men; and it is of no trifling importance to the interests of the first, and the safety of the second, that they should fully understand what the provisions of the laws are. The Argus also contains a sweeping statute, containing a recital of the general character and subjects of the acts which are to go out in the form of pamphlets; but as far as it regards a particular acquaintance with the specific provisions of those acts, in the community generally, he might almost as well have published the returns of the canal navigation. Nothing of material importance can be learned respecting them, without the benefit of the acts themselves; and not merely the people at large, but a great proportion of the lawyers, on the first day of January, will be entirely unacquainted with the new statutes.—*N. Y. Dai. Adv.*

Justices' Lottery.—It is strange that our Legislature, in the zeal last winter to prohibit and prevent lottery speculations, should have neglected to modify the act which prescribes the mode of determining the relative terms of service of justices of the peace. The incumbents had therefore to cast lots, or draw a *lottery*; whereas it would have been a more equitable mode, to say nothing of the *morality* of the thing, that the proportionate number of votes given for each canditate at the election, should determine their respective terms of service. In a neighbouring town, we understand, it was gravely proposed that their *honours* elect should *pull at a stick.* This mode, however, not being in conformity to the letter of the law, the statute mode was finally resorted to, which doubtless produced in some cases quite a different result. A *lottery-office* for the sale of such tickets, would be quite a profitable concern.—*Ithaca Jour.*

Red-Jacket.—The christian chiefs of the Seneca nation do not appear to acquiesce in the restoration of *Red-Jacket* to the supremacy of which they deprived him. Fifteen or sixteen of them have signed a statement in the following terms:—"We the chiefs of the Senecas have been told by the white people, that it had been printed in some papers, that the former chief, Red-Jacket, had been restored to favour by a great council of the Six Nations. No such council has been held, nor have the other tribes any thing to do with us. We have told him in council to sit down, and he cannot get up again, until we take him by the hand; and that we shall do, when he becomes a good man, and not before. There must be very bad men among the white people, or such stories would not go abroad, because they are not true."

Great Change.—Twenty-eight years ago, (says the Ohio State Journal), Gen. W. H. Harrison, now a Senator in Congress from Ohio, presented his credentials to the House of Representatives as a delegate from the North-Western territory. What a change has taken place under his eye. The territory which he then represented is now cut up into the states of Ohio, Indiana, and Illinois, and the territory of Michigan; and leaving a tract of country to the northwest sufficient to form several more states. At that time this district contained about fifty thousand inhabitants. The population at present is over a million; and is represented in Congress by eighteen representatives, six senators, and one delegate.

Remarkable Trial.—A man who is estimated to be worth *two hundred thousand dollars*, was recently indicted before the superior court of Burke county, North-Carolina, for the crime of forgery; and so conclusive was the testimony, that the jury convicted him. The amount which this individual, who has thus made shipwreck of his character, expected to gain, was only *thirty* dollars. He has appealed to the supreme court.

Liberia.—The brig Doris, which sailed from Baltimore on the 10th ult. for Liberia, had on board *one hundred and five emigrants for the colony.* The brig Nautilus which will sail in a few days will carry *one hundred; eighty* of whom are from the state of North-Carolina. We are happy to learn from the Repository, that the contributions to the funds of the society have amounted within the last month to nearly $3.000 more.—*Virg. Visitor.*

Iron in the System.—Dr. Good in his Book of Nature, tells us that there is *iron* enough in the blood of forty-two men to make a ploughshre—weighing generally from 50 to 60 pounds. This is a singular proposition; but as the learned doctor is a gentleman of high respectability, and deep scientific research, it deserves a ready credit. We should like to know the quantity of *brass* which is incorporated in the system, either in blood or bone, of some individuals.

Conviction for Murder.—William Miller was last week convicted in the city of New-York, of the murder of William Ackerman, on board a sloop in the Hudson river, in June last, the particulars of which were published at that time.

Mr. Conway, the delegate from Arkansas territory, who was reported to have fallen in a duel, it appears was only slightly wounded, and soon expects to be able to take his seat in Congress!

In the Legislature of South-Carolina, Nov. 21, a resolution was agreed to, that the Hon. Wm. Dobbins James, is guilty of the high crime and misdemeanor of habitual intemperance, in the discharge of his office as a judge of the courts of common law in the state of South-Carolina.

Recovered Classical Works.—Monsignor Angelo Mai, the Librarian of the Vatican, who had made so many important discoveries of classical works, amongst the manuscripts in that library, has just published a second quarto volume of recovered fragments of antiquity; among which are portions of Diodorus Siculus, 134 pages; of Dion Cassius, 130 pages; of Polybius, 92 pages; of Dionysus Halicarnasus, 61 pages; of Eunapius, Dozippus, Menander, Appiah, &c. The parchment on which these works were written, was used by the monks to transcribe the writings of the fathers upon, after the original characters were effaced; but M. Mai has discovered a means of restoring these characters by applying a solution of nutgalls, which form the basis of ink, without effacing the latter writing.—*Scotsman.*

Kent's Commentaries.—The second volume of Chancellor Kent's "Commentaries on American Law," is published in New-York.

The Chronicles of the Canongate, a new novel by Sir Walter Scott, is just republished in New-York. In the preface of this book, Sir Walter avows himself the sole and unassisted author of the Waverley novels.

Commissioners.—The following is a list of the commissioners to acknowledge deeds, &c. appointed by the judges and supervisors of this county, on Tuesday, November 20, 1827:—

Augusta—David Curtis, Samuel Tubbs.
Annsville—Moses Hallock.
Bridgewater—Levi Carpenter, Sam'l Jones.
Boonville—John Mappa, Peter Erwin.
Camden—Reuben Betts.
Deerfield—David Biddlecom, Amasa Rowe.
Florence—Shepherd Marvin, Roger Maddock.
Floyd—David Moulton, Ebenezer Watson.
Kirkland—Julius Pond, Calvin Parker.
Lee—James Eames, Nathaniel Wood.
New-Hartford—Hiram Shays.
Paris—Asahel Curtis, Sam'l H. Addington.
Remsen—Sam'l Johnson, Lester N. Fowler.
Rome—Alanson Bennett.
Sangerfield—Aaron Stafford, Sam'l Duncan.
Steuben—Abraham Brooks.
Trenton—William Hubbard.
Utica—Ezra S. Barnum, Henry H. Pease.
Vernon—A. Law'ce Foster, J. C. Pettibone.
Verona—Abm. P. Grant, Jedediah Minkler.
Vienna—Linus Parker, Abm. S. Wood.
Western—Prosper Rudd, Hervey Brayton.
Whitestown—Jesse C. Wetmore, Luke Smith.
Westmoreland—Almon Beardsley, & Salmon Cushman.

ORDINATIONS, &c.

At Kennebunk, Me. Rev. *George W. Wells*, has been ordained as colleague with Rev. Mr. Fletcher, of the unitarian society. Most of the performers were from Boston and Cambridge.

Oct. 4, Mr. *David Cutler* was ordained pastor of the baptist church in Brooklyn, Vt.

Oct. 10, Rev. *Ozias S. Eells* was installed pastor of the churches in Fowler and Johnstown, Ohio.

Oct. 11, Rev. *Wells Andrews* was installed pastor of the church in Trumbull, Ohio.

Oct. 24, Rev. *Daniel Newell* was ordained as colleague pastor, with Rev. N. Church, of the first church in Bridgeton, Maine.

Nov. 7, Rev. *Samuel Babbitt* was ordained as an evangelist at Derby, Conn.

At the close of the sessions of the German Reformed Synod at York, Penn. Oct. 5, Messrs. *Kammerer, Hess*, and *Ungerer*, were ordained to the work of the ministry. All the services were in German.

DEATHS.

At Washington, on the 29th ult. *Patrick Ferrall*, Esq. in the 84th year of his age. Mr. F. entered the treasury department in the year 1777, and was principal clerk in the auditor's office for upwards of forty years, when he resigned the office.

In Canterbury, Conn. Mr. *Jedediah Brown*, aged 72; a soldier of the revolution, who served in general Washington's life-guard.

In Killingly, Con. on the 18th ult. Dea. *William Bacon*, aged 86, formerly of Providence.

In Madison, Conn. Rev. *John Ely*, aged 60, pastor of the 2d congregational church in that place. He came to his death by the up-setting of a one-horse waggon. He was much beloved and respected by all who knew him.

In Lucknow, India, the venerable *Abdool Messeeh*, a native preacher of the gospel.

In Woodstock, Vt. Rev. *Elijah Norton*, 81.

In Richmond, Va. *St. George Tucker*, Esq. a distinguished jurist, and a commentator on Blackstone.

In Ovid, *Ernest A. Dunlap*, Esq. clerk of the county of Seneca.

In Berlin, Vt. Mrs. *Bathsheba Hobart*, wife of Capt. James Hobart, aged 86. She had lived twenty-four years with her fourth husband.

At Ballston-Spa, on the 16th inst. Elder *Elisha P. Langworthy*, aged 60.

At Norfolk, Vir. Mr. *Martin Osten*, ex-vice-consul of France for the state of Virginia, aged 87. Mr. O. was the first representative of the French government who came to this country after our separation from Great-Britain, and was the bearer to Congress of the recognition by France of our national independence.

Oswego County Bible Society.

The second anniversary of this society will be held at the presbyterian church, in New-Haven, on Tuesday the 8th of January next.—Public worship to commence at 11 o'clock, A. M. The *Directors* are notified, that there will be a meeting of the Board at the east place of worship in Mexico, on Wednesday the 20th instant, at 11 o'clock, A. M.

By order of the Board.

Mexico, Dec. 6, 1827.

N. E. HALL—Dentist,

RESPECTFULLY informs the inhabitants of Utica and its vicinity, that he will continue at his office, at Dr. BURGE's dwelling, opposite the Utica Bank, Whitesboro'-street, during the winter, where he will be happy to serve them in every branch of his profession.

He tenders his thanks to his former patrons, and requests those who have had artificial teeth of him, which need repairing, to call, and they will be attended to gratuitously.

Nov. 26, 1827. 48

NEW GOODS.

L. S. LYMAN is just receiving a general assortment of Seasonable DRY GOODS which he will sell low for Cash, at No. 34, Genesee-street, two doors below the Post-Office; where he will be very happy to wait on all who will favor him with their custom.

Utica, Dec. 18, 1827. 51w6

Teas & Cassia.

100 Chests Hysonskin, Tonkay, Old Hyson, and Young Hyson TEAS,
100 mats CASSIA. For sale, by
PARKER & HASTINGS,
Utica, Dec. 18, 1827. No. 90, Genesee-st.

Lump & Brown Sugars.

10 Hhds. Lump SUGAR, } Just received,
12 do. Brown Do. } and for sale, by
PARKER & HASTINGS,
Utica, Dec. 18, 1827. No. 90, Genesee-st.

Tobacco & Snuff.

80 Kegs Plug TOBACCO, }
5 tierces SNUFF, } For sale, by
PARKER & HASTINGS,
Utica, Dec. 18, 1827. No. 90, Genesee-st.

Malaga Wine.

20 Casks Malaga WINE—Offered for sale, by
PARKER & HASTINGS,
Utica, Dec. 18, 1827. No. 90, Genesee-st.

PROMPT PAY.

Wines, Teas, Sugars, Liquors, Fish,

And a general variety of Articles in the *GROCERY LINE,*

THE Subscribers are now receiving from *New-York* and *Albany*, and offer them to *Merchants* in the country, to *Tavern-Keepers*, and to *any* who may favor them with their custom, at either wholesale or retail, as *cheap* of the *quality* as can be bought, for *prompt pay.*

T. B. Segur & Co.

Corner of Genesee & Bleecker Sts.

N. B.—For sale as above, LAMP OIL, of *superior quality.*

☞ PRODUCE received in payment, at fair prices, for any of the above articles.

Utica, Dec. 11, 1827. 50tf

WILLIAM WILLIAMS,

No. 60, Genesee-street,

HAS recently received an extensive addition to his supply of *BOOKS & STATIONARY;* embracing all the new works of merit, together with the new editions of standard works. Library companies will be able from his stock to select large additions to their present catalogues, and to purchase them on very reasonable terms. Merchants will find School Books, Paper, &c. very low, and good assortments. His supply of Blank Books is large, embracing a great variety of patterns and qualities of paper, from the poorest to the best made in our country.

W. W. is Agent for the NORTH-AMERICAN, AMERICAN QUARTERLY, & WESTERN MONTHLY REVIEWS: AMERICAN JOURNAL of the Medical Sciences: MUSEUM of Foreign Literature and Science; and RELIGIOUS MAGAZINE, or Spirit of the Foreign Theological Journals and Reviews: Also, LIBRARY OF USEFUL KNOWLEDGE, published in London, semi-monthly, and received regularly by the Liverpool packets.

Utica, Dec. 3, 1827. 49w3

"WHITE FRONT,"

"GREEN DOOR & BRASS KNOCKER,"

No. 62, Genesee-Street,

Shearman & Thomson,

ARE receiving, the present week, heavy India Satins, Satin Levantines, a variety of Cloak Satins, Italian & Taffeta Lustrings, Gros de Naples—White, black, scarlet, drab & green Merino and Cashmere Shawls—Bobinet Veils, White & black Leghorn Hats, 500 pieces fashionable Plaid Hat Ribbons. In short, we have every thing desirable and fashionable in the Dry Goods Line, which were purchased as usual cheap, and shall be sold cheap.

N. B.—3000 yds. Ingrain & Venetian *CARPETING*, comprising the greatest assortment north of New-York.

Nov. 26, 1827. 48

NEW GOODS,

At the NEW BRICK STORE, corner of Genesee and Fayette streets.

THE Subscribers having formed a connexion in business, under the firm of

Root & Wightman,

now offer to the citizens of Utica, and its vicinity, a complete assortment of *STAPLE* and *FANCY* DRY GOODS, recently purchased in New-York; which they will sell at a small advance for cash, at wholesale or retail. Persons wishing to purchase are respectfully solicited to call and examine for themselves.

JOEL ROOT.
JOHN WIGHTMAN.

Also, One case Scovell's best Gilt Buttons.
500 doz. extra S. SS. S. fine & common Ivory Combs, low for cash.
300 elegant Furniture Clocks, mahog'y cases.

October 9, 1827. 41

Parmele & Brayton,

No. 106, Genesee-Street,

HAVE constantly for sale, *Wholesale* and *Retail*, a splendid Assortment of seasonable DRY GOODS. *Utica, Oct.* 23, 1827.

Holt's Wire Thread.

PARMELE & BRAYTON, No. 106, have just received on consignment, a few cases Holt's WIRE THREAD, of a superior quality, put up in boxes, which they will sell at the New-York prices. *Oct.* 23, 1827.

Imitation Shell Combs,

A SUPERIOR article, for sale by PARMELE & BRAYTON, 106, Genesee-street.

N. B.—Cash paid for Ox Horns.

Oct. 23, 1827. 43

SURVEYOR-GENERAL'S Office, State of New-York, Albany, Dec. 4, 1827.

NOTICE is hereby given, that on Thursday the thirty-first day of January next, at ten o'clock in the forenoon, at this office, will commence the sale, by auction, of the unsold and reverted parts of the land comprised in the village plot of *Oneida Castleton*, among which is a valuable *Mill-Site*, on the Oneida creek, immediately below the bridge where the Seneca turnpike road crosses it. The minimum prices will be according to the valuations lately made.

The conditions of sale will be, that one-fourth part of the consideration monies be paid within forty-eight hours, and the remainder by six equal annual instalments, with interest, to be annually paid at the rate of six per cent. per annum. SIMEON DE WITT, *Surv. Gen'l.*

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

THE VILLAGE CHURCH.

BY REV. J. W. CUNNINGHAM.

I love the ivy mantled tower,
Rock'd by the storms of thousand years;
The grave whose melancholy flower
Was nourish'd by a martyr's tears.
The sacred yew, so fear'd in war,
Which, like the sword to David given,
Inflicted more than human scar,
And lent to man the arms of heaven.

I love the organ's joyous swell,
Sweet echo of the heavenly ode;
I love the cheerful village bell,
Faint emblem of the call of God.
Waked by the sound, I bend my feet,
I bid my swelling sorrows cease;
I do but touch the mercy seat,
And hear the still small voice of peace.

And, as the ray of evening fades,
I love amidst the dead to stand;
Where, on the altar's deepening shades,
I seem to meet the ghostly band.
One comes--Oh! mark his sparkling eye,
The light of glory kindles there;
Another—hear his deep drawn sigh—
O! 'tis the sigh of dumb despair.

Another treads the shadowy aisle,
I know him—'tis my sainted sire;
I know his patient angel smile,
His shepherd's voice, his eye of fire;
His ashes rest in yonder urn,
I saw his death, I clos'd his eye;
Bright sparks amidst those ashes burn,
That death has taught me how to die.

Long be our Father's temple our's,
Woe to the hand by which it falls;
A thousand spirits watch its towers,
A cloud of angels guard its walls.
And be their shield by us possess'd:
Lord, rear around thy blest abode,
The buttress of a holy breast,
The rampart of a present God.

CHURCH MUSIC.—*No. X.*

"*And made that music, which was noise before.*"

The multitudinous movements which had been instituted by the Catholics, were utterly cast aside by the reformers; and thus the whole fabric of centuries was demolished at a single blow.—Instead of *enigmatical* arrangements, complicated contrivances, and polyodic melodies, to more than forty parts in score, the reformers employed only single melodies of the simplest kind, without accompaniment; such as the air of Old Hundredth, Wells, Luther's Hymn, or a still simpler kind of song or chant, such as is now to be seen in the old German bibles, or to be heard in some of the Scottish seceder or Welch presbyterian churches.

This was verging in some measure towards the opposite extreme; for by almost literally demolishing the old fabric, without rearing a solid one in its stead, the reformers exposed themselves to a kind of reaction, which would in time restore some of the former abuses. They took the best method of effecting their own immediate purposes; but failed to provide for the future; and what was still more unfortunate, they established a precedent which has been *ostensibly* followed by many an unmusical admirer down to the present day, in favour of despising the art of composition and execution. We say *ostensibly*, because the literal precedent has been greatly misinterpreted and abused. The reformers, with the exception of Luther, and some few others perhaps, were not musicians. They were compelled to destroy the old fabric, and had not skill or knowledge sufficient for the establishment of a new order of composition. They did what they could, under existing circumstances, to render church music effectual, and in this undertaking they were for a time successful. They destroyed the abuses, and *endeavoured* to lay a foundation for solid improvement. Their modern admirers, in this respect, do nothing but exclaim against a fabric which might easily be made to answer the purposes desired. They think nothing about building up, and their efforts towards reformation, therefore, are worse than useless. They neglect improvement themselves and discourage it in others; and so far are they from removing abuses, that they indirectly promote their increase.

The reformers had a world of business before them; but they did what they could towards placing church music on a proper basis. They effected much. They instituted a new order of things; and though they threw up a hasty superstructure for temporary purposes, they did all that circumstances would then permit. The change from Latin words to a native dialect, from the confusion of polyodic jargon, to the perspicuity of plain speaking melodies, was immense; and its immediate effects were striking and wonderful. The multitude could now join in an exercise which was intelligible, and impressive. They could sing the plain, easy melodies, without labour, fatigue or professional skill; and they could give full utterance to the feeling of their hearts in language which was intelligible. In reality the high praises of Zion were revived. The church at large was greatly edified. The praises of God were heard to ascend simultaneously from the family altars of a whole village; and thousands were often heard singing together in joyous exultation.

Miscellaneous.

THE UNPARDONABLE SIN.

From "Letters to an Anxious Inquirer," by the late Dr. Henry, of Charleston, S. C.

I am very confident that the word of God, in all its representations of character, considers the sinner, while in this world, within the range of divine mercy. If there ever have been any particular exceptions, it must have been those, who, in the apostolic age, after being privileged with extraordinary light, and gifted perhaps with miraculous power, turned traitors to the faith, and openly blasphemed the Holy Ghost. And this restriction of prayer was not unlike that of the prophet Jeremiah, in an earlier period of the church; when he was forbidden to ask a reversal of the sentence to captivity, and yet, at the same time, continued to admonish the people, and pray for their salvation.

It should be admitted—and the melancholy truth reveals an alarming admonition—that all, or any, opposition to divine grace, has a tendency to accomplish its own work of ruin in the soul of the opposer. And it is not easy for us to say how far this tendency may be accompanied by the spiritual judgments of God. But one thing on this subject is very certain: No one who has ever sinned beyond the possibility of remission, is painfully convinced of having done so, and yet still lives under the opportunities of the gospel. A seared conscience, and an impenitent mind, must invariably attend the fate of the reprobate. The presages of this fate, if any occurred at all, would be faint and few. His calm would be unbroken. A fearful silence of all warning would suffer him to slumber on, and the hour of his awakening would be in the light of eternity.

An instance of the distressing effects of fear on this subject, which now occurs to me, may not be out of place. It is one of the many which may tend to show the consequences of error on a susceptible mind. Mr. L. had enjoyed the privilege of sitting under an able and successful ministry. His heart had been touched. And during a remarkable period, in which he saw many of his friends embracing the hope of salvation, his own convictions increased. Not long after, his feelings of impatience became sensitive. His attention was, subsequently, turned from its own proper object, to one more nearly connected with our natural selfishness. He ceased to be an inquirer, and became an objector. It is hard to stop here. Opposition succeeded a habit of objecting. An apparent bitterness of prejudice and malevolence of expression, were observable whenever he opened his lips on the subject of religion. Still the past day of conviction was a memorable time to him. Five years afterwards, he was again roused to a sense of his danger. And with the alarm came frightful recollection of his former conduct. Language which he had uttered, and which appeared nearly allied to blasphemy, returned fresh to his memory. He accused himself of having committed the unpardonable sin. All efforts to persuade him to the contrary were unavailing. The impression was daily deepening. His mind lost its elasticity; and a moody temperament succeeded. His friends were alarmed. A suspicion was started among them, that his conclusions might be just. This he marked, and laboured to confirm it. He seemed, I know not how, to take a negative satisfaction in stating the desperation of his case, and in watching the falling countenance of sympathy.

Many months had transpired, during which he was the subject of religious gossip with some, of a kind of superstitious dread with others, and of fervent prayer with a few of the remainder; when the case was stated to a judicious minister, whom some providence had called into the neighborhood. He waited on Mr. L., who, far from being averse to any conversation relative to his own state, seemed rather to court it. He was fluent in all the details of time and circumstance; and always ended his narrative with the declaration that he had ceased forever to pray. After a preparatory interchange of remarks, he was asked—"You believe yourself guilty of the unpardonable sin?"

"In what did the crime consist?"

"I opposed the work of God."

"So did Saul."

"I denied Jesus Christ."

"So did a disciple afterwards honoured by his Master."

"I doubted the power of Jesus Christ, after strong evidences in its favour."

"So did Thomas."

"What! are you attempting to prove by such examples that I am a Christian?"

"Not at all: I am only inquiring into the nature of your guilt; and thus far I see no reason for despair."

"I have hated God," rejoined the self-condemned, "and openly avowed my enmity in sight of his divine operations."

"Thus far your case is lamentable indeed; but not hopeless still. Our hearts are naturally at enmity with God. And I do not see why the open avowal of this, drawn out by the sight of the law, into visible form, must necessarily and always constitute the guilt of which you accuse yourself."

"I *feel* that I am cut off from salvation."

"It is difficult to reason against your feelings. But they are no proof on the present subject. Let me inquire whether you desire the pardon of your sins?"

"Assuredly; if it were possible."

"Do you regret the conduct of which you accuse yourself?"

"Certainly."

"Do you sincerely desire repentance?"

"I would give the world, if it were mine, to be able to do so."

"Then it is not possible that you have been guilty to an unpardonable extent; for these are characteristics of a state of mind faithless, but far from being desperate. And they come within the design of the gospel invitations."

There was something simple and touching in this mode of ministering to a mind diseased. And it produced an effect which probably no other process could have accomplished. Mr. L. did not long survive this interview. But his living and dying hours were those of a favoured Christian

It is, perhaps, hardly fair to speculate on contingencies in such a case as this. But, humanly speaking, had Mr. L. been removed from time, without such providential interference, it would have been with the melancholy conviction, in his own and other minds, that he had been guilty of this fearful evil. And yet had he gone down without hope to the grave, final impenitence and unbelief would have been the ground of his condemnation, and not the guilt of the unpardonable sin.

NEW PUBLICATION.

TO THE REVEREND CLERGY.

The undersigned proposes to commence a Periodical Publication, of original plan and character, as soon as adequate pledges of supplies shall be obtained. The work to bear the following title, or something similar, viz:—

The American Pastor's Journal; or Original Sketches of real Characters, Conversations and striking Facts. Furnished chiefly by CLERGYMEN.

The following imperfect sketch of topics to be embraced, may serve to illustrate the plan.

1. Instances of very early piety. 2. Striking results of parental faithfulness, or unfaithfulness; of filial respect or disrespect. 3. Cases of individuals raised from deep obscurity, or wickedness, to eminent usefulness. 4. Remarkable cases of conviction. 5. Cases of great hardness of heart, from resisting convictions. 6. Striking cases of submission and conversion to God. 7. Cases of awful relapse into sin. 8. Cases of strong temptation and trial. 9. Cases of strong faith and confidence in God. 10. Peculiarly manifest interpositions of Providence, in mercy or judgment. 11. Instances of the wrath of man being made to praise God. 12. Cases illustrative of the influence of piety on the intellectual powers. 13. Instances of extraordinary beneficence or covetousness. 14. Death-bed scenes, of the Christian, the backslider, the infidel, the universalist, the profane man, or the worldling.

It is conceived that the very existence of such a periodical, may be the means of leading clergymen, in their pastoral intercourse, to be more observant of character, more discriminating in their views of human nature, and more disposed to record and rescue from oblivion striking conversations and facts. No species of knowledge can be more interesting or more useful, than that thus drawn from real life; especially from portions of life most intimately connected with spiritual and eternal realities. If it is all-important that masters in surgery and medicine record, for mutual improvement, and for the benefit of mankind, striking cases which occur in their practice; it cannot, surely, be less important, that those who watch for the life of souls, should preserve similar records. It would seem as though from the daily intercourse of several thousand clergymen, such materials, of the character contemplated, may be obtained, as, if well condensed and judiciously arranged in an elegant periodical, will not fail to be read with intense and general interest. And who can tell, but that God, who is rich in wisdom, may thus employ the simplest means for collecting, condensing, and reflecting rays of sacred truth, in the form of practical results, which may carry conviction and saving instruction to uncounted millions?

As the work is intended to consist wholly of original matter, and that of a specific character, it is obvious that it cannot be commenced, before obtaining distinct pledges of good supplies. And it will be important to have a considerable number of communications on hand at the commencement, as well as afterwards, that due regard may be had to order in the arrangement of subjects, and an interesting variety be presented in every number.

It will not be necessary to publish the names of writers, nor of individuals alluded to in communications; though in many cases it may be desirable and expedient. But in every case the name of the writer, or some respectable reference for attesting the accuracy of statements, must be furnished to the editor; as he must be responsible to the public for whatever may appear in the work. He will moreover think it his duty to present contributors a generous compensation.

☞ Ministers of different christian denominations, disposed to aid in executing the design, are respectfully and affectionately requested *to write as soon as practicable*—either furnishing matter for publication, or stating definitely, *when and how much aid may be expected*. If the work is ably supported by the co-operation of clergymen, the editor does not hesitate to say, that he will at least circulate thousands and tens of thousands of copies gratuitously, and thus afford contributors the best of all rewards—the opportunity of doing extensive good.

That the blessing of God Almighty may crown the enterprise, is the humble prayer of his servant, AUSTIN DICKINSON.

New-York, Nov. 17, 1827.

HANNAH MORE AND MR. KING.

Mr. King, who has recently returned from Europe, while in England, obtained some generous contributions for procuring a fount of Armenian and Arabic type. Of one of the contributors, Mrs. Hannah More, he speaks as follows:—

"Being pressed for time, I spent only one day with her, though she repeatedly urged me to remain with her another. Her place of residence, called Barley Wood, is quite enchanting. She herself, like the olive, flourishes in old age. She is now in her *eighty-third* year, yet possesses, in a very great degree, the cheerfulness and vivacity of youth. As I took leave of her, I began to express a wish that her life might be prolonged; but she checked me, saying, "Do not wish me that!"

Schwartz, the missionary, was held in so high repute by the native princes of Hindostan, that when Tippoo Saib was about to enter into a treaty with the Company, not being disposed to place much confidence in their agents, he exclaimed—Send to me the missionary Schwartz: I will treat with him, for I can confide in *his* veracity.—*Jones.*

Judge Tilghman, the late chief justice of Pennsylvania, was a devout worshipper of God, and never travelled without a bible, and some Latin author of established excellence.

The Christian Spectator.

FOR the accommodation of Subscribers in this vicinity, Mr. CHARLES HASTINGS is authorised to receive payment for this work.—He will also furnish the work to such as wish to become subscribers. An arrangement has been made with the Editor, by which he will receive the number in bundles by the canal, at considerable less expence, it is expected, than by the usual conveyance by mail.

The terms of the work are, for single copies, $3 per year; for four copies and upwards, $2 50; for ten copies and upwards, $2.25; for twenty-five copies and upwards, $2. Payment due on or before the first of June.

Utica, Oct. 23, 1827. 43

New Goods again.

H. COOPER & Co. have this morning received from New-York, a large and splendid assortment of

Fashionable Goods,

which they respectfully invite the public to examine.

Utica, June 18, 1827. 25tf

Drugs, Medicines, &c.

M. HITCHCOCK, has constantly on hand, a large assortment of Drugs and Medicine, Dye Wood and Dye Stuff, Paints and Oil, Liquors and Groceries; Wholesale and Retail.

February 3, 1827. 3tf

NEW GOODS.

No. 36, *Genesee-St.*

THE subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also 50 crates Crockery and Glass Ware with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of public patronage will be thankfully received.

OREN CLARK.

Utica, 13th September, 1828. 79tf

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.

Utica, June 23. 83 Genesee Street.

FOR SALE—CHEAP,

A Valuable FARM.

THE Subscriber offers for sale a FARM, situate in the town of German-Flatts, county of Herkimer, and state of New-York, about 16 miles from Utica, 6 1-2 from the village of Herkimer, and 4 miles south of the Erie canal, containing 225 acres of Land, of the best quality, 190 of which is cleared, and under an excellent state of improvement and fence; between 3 and 400 rods of the fence being stone. There is upon the premises, a first-rate *Dwelling-House*, two *large Barns*, with extensive sheds for sheep and cattle, a carriage and waggon-house, and other necessary out-buildings. The above buildings were erected by the Subscriber some years since in the best manner, at the cost of $2500. There is a small orchard upon the premises, a good well of water, and several never-failing & very convenient springs. It is situate in a populous and good neighbourhood, near the Mohawk river and the Erie canal. By the latter, wheat, rye, corn, barley, &c is taken to Albany, in boats, for 6 1-4 cents per bushel freight, which brings the farm very near the best market. Possession would be given on the 15th of April next; and the stock that will then be upon it, consisting of 300 merino and other sheep, cows, and other stock, may if desired, be purchased with it.

The owner being unable to occupy the farm, is induced to offer it for sale at the very low price of *nineteen dollars* per acre, including buildings; one third cash, the remainder in one to six years. If not sold by the 1st February next, it will be rented for one or more years from the 15th of April next, to a good tenant, at the rent of $300 per year. Enterprising and industrious farmers are assured that this is an object worthy their attention. For further particulars inquire personally or by letter of *A. Beckwith*, Esq. Herkimer village, *Robert Anderson*, Hartford, Conn. or to the Subscriber.

S. BREWSTER.

Herkimer, Sept. 10, 1827. 37tf

BY order of James Dean, Esq. one of the judges of Oneida common pleas, counsellor at law, &c. notice is hereby given to all the creditors of *Munson Wheeler*, of Utica, an insolvent debtor, to show cause, if any they have, before the said judge, at his office in Utica, in the town of Utica, in the county of Oneida, on the 16th day of February next, at ten o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment, pursuant to the act, entitled "An act to abolish imprisonment for debt in certain cases," passed April 7, 1819. Dated this 23d November, 1827.

48w10 MUNSON WHEELER.

BY virtue of a writ of *fi. fa.* issued out of the supreme court, to me directed and delivered, against the goods and chattels, lands and tenements of *John Farnum*, I have seized and taken all those several pieces, parcels or lots of ground, situate in Utica, and known on a map of the new location of block No. 25, and lots No. 39, 40, 41, 42, 43, adjoining thereunto, (in the Post purchase), situate in the village of Utica, made for Morris S. Miller, by C. C. Brodhead, Esq. as lots number four, nineteen, twenty, twenty-one, and twenty-two; each of the said lots hereby intended to be sold being thirty feet front and rear, and one hundred feet deep, and are together bounded northerly by Bleecker street and lot No. three of the same block, easterly by lots No. one, two, and three of the same block and by John street, southerly by lots number five and eighteen of the same block, and westerly by Burnet street; and all the right, title, interest and claim of said Farnum to the said premises, I shall expose to sale, as the law directs, on the 8th day of January next, at 10 o'clock, A. M. at the house of William P. Ballou, in Utica.

For D. PIERSON, *Sheriff*,
A. HUBBELL, *Deputy*.

Dated Utica, Nov. 26, 1827.

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. WILLIAM CLARKE.

Utica, April 11, 1826 9tf3

Consumptions, Coughs, &c.

Butler's Vegetable Indian Specific;

FOR the cure of Colds, Coughs, Consumptions, Spitting of Blood, Asthmas, and all Disorders of the Breast and Lungs.

The Vegetable Indian Specific has stood the test of experience, and proved itself the most valuable remedy ever discovered for the cure of Coughs, Colds, Asthma, and all diseases of the Breast and Lungs, leading to Consumption.

Among the numerous testimonials in the possession of the proprietor, is the following

CERTIFICATE:—

I, Samuel Moore, do hereby certify, that for upwards of a year, I was severely afflicted with a pain in my breast, accompanied with a very bad cough and shortness of breath, and every indication (in the opinion of a physician) of approaching consumption. After passing through a course of medicine, and finding no relief, I was induced to make trial of Butler's Indian Specific, and the use of one and a half bottles completely restored me to health; and I have remained so ever since, being upwards of a year.

May 10, 1827. (Signed) S. MOORE.

The celebrated Dr. Cullen has taught, that "our first attention should be employed in watching the approach of disease, and preventing its proceeding to an incurable state; and in persons of a consumptive habit, especially those born of consumptive parents, the slightest symptoms of an approaching consumption at the consumptive period of life, ought to be carefully attended to."

The Specific is obtained by extraction from herbs, roots, flowers, plants, &c. when in perfection. In consequence of a happy combination of the most valuable herbs, &c. it becomes a balsam of superior value. It heals the injured parts, opens the pores, and composes the nerves, after the manner of an anodyne. Consequently the obstructions of the chest and the lungs, which constitute the disease, particularly need its use. It promotes expectoration, which is so constantly called for; and while it cleanses and heals, it also gives strength to the tender lungs. In this manner it removes the hectic fever, improves digestion, gives strength to the nerves, repairs the appetite, and improves the spirits. This Specific may always be given in safety. It is mild, pleasant to the taste, and is found particularly useful in hypochondrical, nervous and hysterical diseases. Each bill of directions contains a detailed account of this disease, in all its different stages, and will be accompanied with the signature of the proprietor in red ink.

It is offered for sale, by WARNER & HARVEY, (only), Genesee-st. *Utica.*

November 20, 1827. 47

Dr. Chambers' Remedy for Intemperance.

THE Subscriber, on the decease of the late Dr. Wm. Chambers, took into his possession the personal estate of the deceased, and found prepared a large quantity of "*Dr. Chambers' Remedy for Intemperance.*" He hereby informs the public, that he has disposed of all the medicine so found to Dr. James H. Hart and Mr. Andrew M. Fanning, of this city.

In making this disposition, the subscriber has been actuated by a due regard to the interest of the heirs of the intestate, as well as from a wish to give the most extensive use to the virtues of the discovery, whatever they may be; and he can further add with confidence, that the gentlemen who will hereafter be the venders of the Remedy for Intemperance, as prepared by the inventor, have been intimately connected with Dr. Chambers in his life time; have been his agents in compounding the medicine, and are acquainted with its composition.

SYLVANUS MILLER,
Public Administrator, &c

The above Medicine will hereafter be prepared and sold only by the Subscribers, who alone are in possession of the original recipe of the inventor, at the office of the late Dr. C. in the basement story of Rutgers Medical College, in Duane st. east side of Broadway, and at the medicinal store of Dr. Hart, corner of Broadway and Chambers street, three doors from Washington Hall, New-York.

The astonishing success which this remedy has obtained in restoring habitual inebriates to sobriety, has established its virtues beyond all contradiction, and supersedes the necessity of any further comment.

The remedy is as innocent as it is effectual; so much so that it is often given to children in febrile complaints, and frequently used as a family medicine for dispepsia, &c. All that is required, to ensure its specific effect, is to abide strictly by the directions. It is put up in packages sufficient for one individual cure, accompanied with ample directions for its use, signed in the hand-writing of the subscribers, without which none are genuine. We are induced to adopt this measure, as in consequence of the great celebrity which Dr. Chambers' medicine has obtained, there have been, and doubtles will be, many spurious imitations. On enclosing to us the usual price, $5, postage paid, the medicine can be sent by mail. To those who are unable to pay, on *personal application* of the individual at our office, the medicine will be administered gratis. JAMES H. HART, M. D.
A. M. FANNING,
Successors to Dr. Chambers.

☞ The above celebrated Medicine is for sale at the Bookstore of HASTINGS & TRACY, and by WARNER & HARVEY, Druggists, *Utica.* *August* 28, 1827.

TERMS OF THE FOURTH VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week.

II. The price to Subscribers will be Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.